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CENTENNIAL ANNIVERSARY

PROCEEDINGS

AT THE

CELEBRATION

OF THE

Centennial Anniversary

OF THE

CONSECRATION

OF

St. Matthew's Church

BEDFORD,

N. Y.

October 17th, 1910

PUBLISHED BY THE VESTRY





ST. MATTHEW'S CHURCH, BEDFORD, N. Y.
Engraved 1802, 1809

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St. Matthew's Church

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Rev. LEA LUQUER, S.T.D.
Rector of St. Matthew's Church

ORGANIZATION
OF THE
Protestant Episcopal Church
IN THE
**United Towns of Bedford
and New Castle**

COMMONLY KNOWN AS

Saint Matthew's Church

1910

RECTOR

REVEREND LEA LUQUER, S. T. D.

WARDENS

WILLIAM JAY,

CLARENCE WHITMAN.

VESTRYMEN

JAMES M. BATES,

HENRY R. LOUNSBERY,

WILLIAM BAYLIS,

RICHARD P. LOUNSBERY,

JOHN B. DAY, Clerk,

THATCHER T. P. LUQUER,

HENRY M. HOWE,

ALFRED D. PARTRIDGE,

HALL B. WARING, Treasurer.

ORGANIST
MISS CHARLOTTE E. PECKHAM

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From left to right—

Standing. Alfred D. Partridge

Sitting.

WARDENS AND VESTRYMEN OF ST. MATTHEW'S CHURCH.

Thatcher T. P. Luquer Richard P. Lounsbury Henry M. Howe Clarence Whitman (Warden)

James M. Bates William Baylis William Jay (Warden)

John B. Day Hall B. Waring

Henry R. Lounsbury

Account of the Celebration

At a meeting of the Vestry held at the Rectory on Saturday, April 2d, 1910, the following resolution was unanimously adopted:

"WHEREAS, The 17th day of October in this year of our Lord, 1910, is the centennial anniversary of the consecration of our church edifice, and

"WHEREAS, It would seem appropriate that this anniversary should be celebrated in a special manner, therefore be it

Resolved, That the Rector appoint a committee, consisting of one Warden and four Vestrymen, to act with him in devising and conducting such appropriate services and ceremonies on that day as they may determine, with power to raise by subscription such funds as may be required."

In accordance with this resolution the Rector appointed the following committee, viz.:

WILLIAM JAY, Warden and Chairman.

WILLIAM BAYLIS,

JAMES M. BATES,

THATCHER T. P. LUQUER,

ALFRED D. PARTRIDGE,

} Vestrymen.

This committee met at the residence of the Chairman on Friday, June 3d, 1910, organized and adopted a general plan of procedure and a preliminary programme for the celebration.

The committee appointed Mr. Thatcher T. P. Luquer Secretary and Mr. James M. Bates Treasurer.

The following sub-committees were appointed:

THE CENTENNIAL ANNIVERSARY

INVITATIONS

THE RECTOR,
MR. WILLIAM JAY.

WAYS AND MEANS

MR. WILLIAM BAYLIS, Chairman.
MR. HENRY M. HOWE, MR. THATCHER T. P. LUQUER,
MR. SETH LOW, MR. GEORGE L. NICHOLS,
MR. CLARENCE WHITMAN.

RECEPTION AND LUNCHEON

MISS LUQUER, Chairwoman.
MRS. WILLIAM JAY, MRS. ALFRED D. PARTRIDGE,
MRS. CLARENCE WHITMAN, MRS. HENRY M. HOWE,
MRS. WILLIAM BAYLIS, MRS. HENRY R. LOUNSBERY,
MRS. JAMES S. DAY, MRS. RICHARD P. LOUNSBERY,
MRS. HALL B. WARING.

ACCOMMODATION

MR. ALFRED D. PARTRIDGE, Chairman.
MR. JOHN C. HUNT, MR. HALL B. WARING.

PRINTING

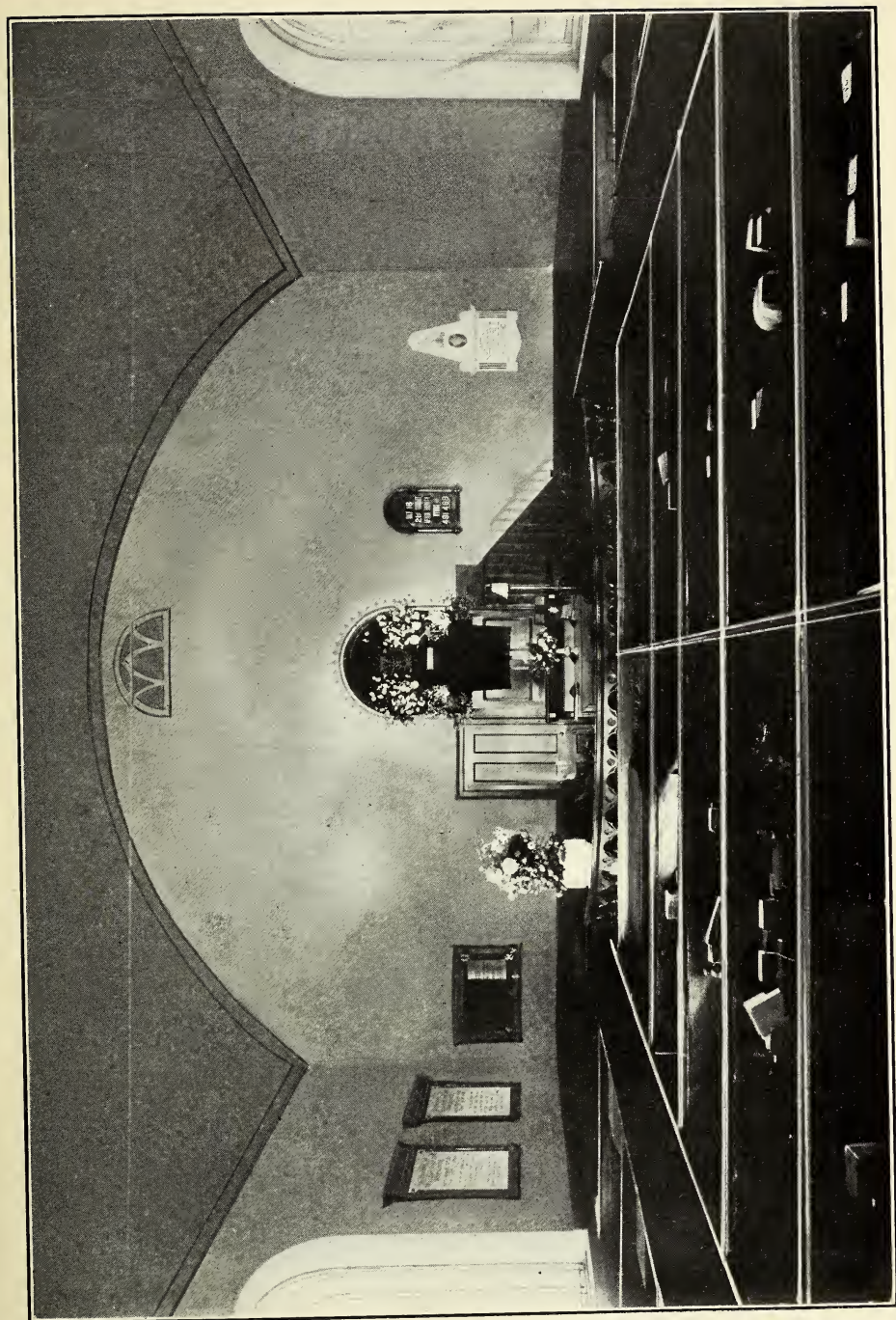
MR. JAMES M. BATES, Chairman.
MR. HENRY M. HOWE, MR. NELSON B. WILLIAMS.

TRANSPORTATION AND SEATING

MR. THATCHER T. P. LUQUER, Chairman.
MR. RICHARD S. CONOVER, JR., MR. JOHN B. DAY,
MR. HENRY R. LOUNSBERY.

MUSIC

MR. FRANK H. POTTER.



INTERIOR OF CHURCH

OF SAINT MATTHEW'S CHURCH

In response to an appeal sent out to present and former members of the congregation a fund was most generously subscribed, considerably in excess of the sum asked for.

The committees worked actively and efficiently, and the programme adopted was carried out successfully, a conclusion to which the hearty interest and co-operation of the whole congregation materially contributed.

The day celebrated—Monday, October 17th, 1910—will be long remembered by those privileged to take part in the ceremonies. The weather was perfect, the sky cloudless, the air as mild as summer, the noble maple trees surrounding the church and rectory in the full brilliancy of their autumn coloring.

The interior of the church was beautifully decorated with flowers presented by members of the congregation and a national flag, presented in honor of the occasion by Miss Luquer, was flown from a staff mounted in the belfry.

There was a celebration of the Holy Communion at 8 o'clock by the Rector, assisted by his friend, the Rev. D. Parker Morgan, D. D., Rector of Christ Church, Sharon, Conn., and Rector Emeritus of the Church of the Heavenly Rest, New York City.

The Commemoration Service was held at 11 o'clock and was attended by nearly all the congregation and by many invited guests.

While the people were assembling the Organist played the following selections:

| | | |
|-----------------------------------|---|-------------|
| Song Without Words in F | } | Mendelssohn |
| Song Without Words in G | | |
| From Foreign Parts | } | Schumann |
| Folk Song | | |
| The Poet Speaks | | |
| Morning Song | . | Behr |
| Nocturne in E Flat, Opus 9, No. 2 | . | Chopin |
| Offertoire in F | . | Batiste |

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The clergy who assisted the Rector in the chancel were:

REV. FREDERICK B. VAN KLEECK, D. D., Rector of Christ Church, White Plains, and Archdeacon of Westchester.

REV. R. CONDIT RUSSELL, Rector of St. James' Church, North Salem, and of St. Luke's Church, Somers.

REV. FRANK M. CLENDENIN, D. D., Rector of St. Peter's Church, Westchester.

REV. EGISTO F. CHAUNCEY, Rector of St. Mark's Church, Mount Kisco.

REV. R. TOWNSEND HENSHAW, Rector of Christ Church, Rye.

REV. D. PARKER MORGAN, D. D.

There were present in the body of the church:

REV. J. W. CAMPBELL, D. D., Pastor of the Mount Kisco M. E. Church.

REV. A. M. GAY, Pastor of the Katonah M. E. Church.

REV. RUPERT A. INGERSOLL, Pastor of the Bedford First Baptist Church.

REV. G. PHILIPS PAYSON, Pastor of the Katonah Presbyterian Church.

HON. JAMES WOOD of the Society of Friends.

Also delegates from the Vestries and Boards of Trustees of the following churches:

Christ Church, Rye.

St. James' Church, North Salem.

St. Mark's Church, Mount Kisco.

Bedford Presbyterian Church.

Bedford Hills M. E. Church.

Katonah M. E. Church.

Katonah Presbyterian Church.

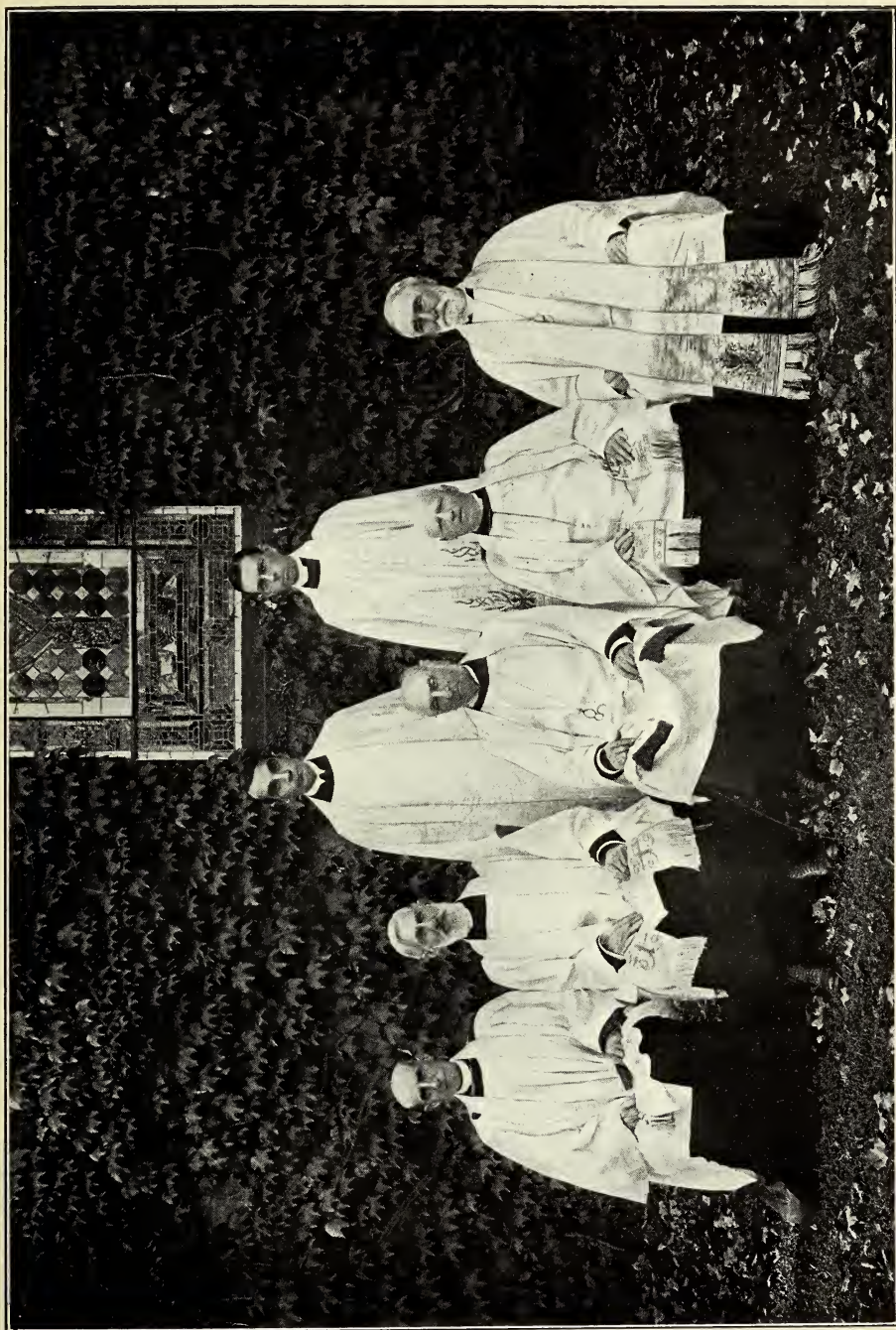
Mount Kisco M. E. Church.

Mount Kisco Presbyterian Church.

The service began with Morning Prayer, the opening sentences and the confession being read by the Rev. Dr. Morgan.

The absolution was pronounced by the Rector.

The Lord's Prayer and the versicles were read by the Rev. Dr. Morgan.



From left to right—Rev. FRANK. M. CLENDEININ, D.D.
Rev. R. TOWNSEND HENSHAW

Rev. R. CONDIT RUSSELL
Rev. FREDERICK B. VAN KLEECK D.D.

Rev. EGISTO F. CHAUNCEY
Rev. D. PARKER MORGAN, D.D.

Rev. LEA LUQUER, S.T.D.

OF SAINT MATTHEW'S CHURCH

The *Venite* was sung to the double chant in G by Pitman.

The sixteenth selection, Psalm 118, was read by the Rev. Mr. Russell and was followed by the *Gloria in Excelsis* sung to the "Old Chant."

The first lesson, the 28th chapter of Genesis, beginning at verse 10, was read by the Rev. Mr. Chauncey.

The *Te Deum* was sung to the arrangement in G by E. Bunnett.

The second lesson, the 10th chapter of Hebrews, verses 10 to 26, was read by the Rev. Mr. Henshaw.

The *Jubilate* was sung to the double chant in C by C. E. Kettle.

The Apostles' Creed was recited by the congregation, led by the Rev. Dr. Clendenin.

The Rev. Dr. Van Kleeck read the versicles and prayers.

A double quartette from the choir then sang an anthem, "*God is a Spirit*," by W. Sterndale Bennett.

The Rector read the following letter from the Rt. Rev. David H. Greer, Bishop of the Diocese:

October 14th, 1910.

MY DEAR DR. LUQUER:

I am exceedingly sorry that my absence in Cincinnati, in attendance upon the General Convention, prevents me from being present at and participating in your Centennial Anniversary Service. If it were not for this imperative and interfering duty I would certainly be with you upon such an interesting occasion, that I might enter more fully into its spirit and share its privileges with you. Inasmuch, however, as this pleasure is denied me, I beg to extend my hearty congratulations to you and your parishioners upon the fact that your parish has reached such a venerable age, and also to express the hope that your venerable and historic past may inspire you to still greater efforts for the future.

The problem of the country church in these days of

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tendency towards an increasing urban growth is peculiar and unique and not an easy one to solve. Its congregations cannot grow like those of a city church; they are apt to be, on the contrary, diminished and depleted. And yet it can bear witness, as for so many years your historic church has indeed so faithfully and so consistently done, to the wonderful Gospel of the Grace of God revealed in Jesus Christ. For this you have stood, and for this I am sure, true to your traditions, you will continue to stand.

May God's richest blessing rest upon and crown you; may His spirit dwell within you; may His presence still go with you, working in you more and more that which is well pleasing in His sight, through Jesus Christ our Lord.

Believe me, sincerely and affectionately your friend and Bishop.

DAVID H. GREER.

The REV. DR. LEA LUQUER, Rector,
St. Matthew's Church, Bedford.

Hymn 491, "The Church's One Foundation," was then sung to the tune "Aurelia" by S. S. Wesley.

The Rector then read from the pulpit an Historical Address, published in full as Appendix I.

A bronze tablet erected in the church vestibule to commemorate the occasion was then unveiled by Mr. William Jay, Warden, and Mr. William Baylis, Vestryman, the Rector reciting the following dedication and prayer:

We place in the porch of St. Matthew's Church this tablet to signify our gratitude to Almighty God for the manifold mercies vouchsafed His servants who have worshipped here during the hundred years since the consecration of this edifice. We beseech Thee, our Heavenly Father, that we, with all those who have departed in the true faith of Thy holy name, may have our perfect consummation and bliss both in body and soul in Thy eternal and everlasting glory, through Jesus Christ our Lord. Amen.

THIS TABLET IS ERECTED
OCTOBER 17TH 1910
TO COMMEMORATE

THE ONE HUNDREDTH ANNIVERSARY
OF THE CONSECRATION OF
ST. MATTHEW'S CHURCH
BEDFORD, NEW YORK.

REV. LEA LUQUER, S.T.D., RECTOR.

WARDENS

WILLIAM JAY

CLARENCE WHITMAN

VESTRYMEN

JAMES M. BATES

WILLIAM BAYLIS

JOHN B. DAY, CLERGY

HENRY M. HOWE

HENRY R. LOUNSBERRY

RICHARD P. LOUNSBERRY

THATCHER T. POLLOCK

ALFRED P. PARTRIDGE

HALL, B. W. WARDING, TREASURER.

OF SAINT MATTHEW'S CHURCH

Hymn 469, "With One Consent Let All the Earth," was then sung to the tune "Old Hundredth" and was followed by the Doxology.

The Rector then pronounced the Benediction.

While the congregation dispersed the Organist played the following selections:

Gavotte in B Flat Handel

Postlude from Lohengrin Wagner

An informal luncheon was then served in a large tent erected on the rectory lawn and was attended by nearly all those at the service.



APPENDIX I.

Historical Address

When Charles II. of England in 1664 granted his brother James, Duke of York and Albany, a patent of the territory in America lying between the Connecticut River and Delaware Bay, he thereby determined to assert his title to all the land discovered by the Cabots in 1496 and 1498. The Dutch claim by reason of the visit of Hendrick Hudson in 1608 had never been admitted by England. The Duke of York on receiving his patent at once dispatched a naval force under the command of Colonel Richard Nichols, his deputed Governor, to take possession of this immense domain. As Governor Stuyvesant was unable with his small force to offer any resistance to the English fleet he surrendered New Netherlands on the 8th day of September, 1664, under honorable conditions. By the terms of capitulation signed before the surrender the Dutch were "to enjoy the liberty of their conscience and church discipline." The Sunday following the surrender the English chaplain conducted the Episcopal service in the chapel in the old fort, the name of the Colony was changed to New York, and the English Governor began to exercise his authority over a community in which eighteen languages were spoken and various religious creeds professed.

From this event up to 1692 there were various changes and disturbances in this cosmopolitan city. In this year Colonel Benjamin Fletcher arrived, invested also with the government of Pennsylvania and Delaware, of which Penn had been deprived by reason of his alleged disloyalty.

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The new Governor, who is described as despotic, passionate and covetous, seemed determined from the very beginning of his administration "to make the Church of England the established church of the land." Prominent in his council was Colonel Caleb Heathcote, distinguished by his wealth and personal merits as one of the leading men of the day. He had removed from England to this country about this date and "had bought large tracts of land in Westchester, from Indians and others, which he had erected into a manor, called the Manor of Scarsdale." An ardent advocate of various measures for the public good and an earnest, active member of the Church of England, he readily seconded the efforts of Governor Fletcher to make the same connection between Church and State as existed in the parent country. Pained by the widespread immorality and disregard of the Christian religion among the people, he writes: "When I first arrived in the Province I found it the most rude and heathenish country I ever saw in my whole life, which called themselves Christians, there being not so much as the least marks or footsteps of religion of any sort, Sundays being the only time set apart by them for all manner of vain sports and lewd diversions."

At the first meeting of the Assembly after his arrival, Governor Fletcher recommended a provision "for the support and encouragement of an able ministry." The House accordingly passed a bill in September, 1693, entitled, "An Act settling a ministry and raising a maintenance for them in the City of New York, Counties of Richmond, Westchester and Queens," with the following preamble: "Whereas, Profaneness and Licentiousness hath of late overspread this Province for want of a settled ministry throughout the same—to the end that the same may be removed and the ordinances of God duly administered." This bill provided that in certain places named "there should be called, inducted and established within a year, a good, sufficient

Protestant minister to officiate and have the care of souls." Westchester County was divided into two parishes, one embracing Rye, Mamaroneck and Bedford. Church Wardens and Vestrymen were to be elected in the various precincts or parishes, who were to call their respective ministers. The Governor returned the bill without his signature, objecting to the clause allowing the Vestry to call the minister and demanding that the election should have the approval of the Governor. This amendment was refused, and the bill, as originally presented, was passed. "Then I must tell you," retorted Fletcher, "this seems very unmannerly. There never was an amendment desired by the council board but what was rejected. It is a sign of a stubborn ill temper. I have the power of collating or suspending any minister in my government by their majesties' letters patent, and whilst I stay in this government I will take care that neither heresy, schism nor rebellion be preached among you, nor vice and profanity encouraged. You seem to take the whole power into your hands and set up for everything." Pursuant to this Act, a town meeting was held in Rye, February 28th, 1694, by virtue of a warrant granted by Justice Theall, when George Lane and John Brondig were elected Church Wardens, and Jonathan Hart, Joseph Horton, Joseph Purdy, Timothy Knapp, Hachaliah Brown, Thomas Merritt, Deliverance Brown and Isaac Denham, Vestrymen, the last two being chosen for Bedford.

A committee was appointed to call a minister of the Gospel, but no action was taken by them. It was by no means an easy work to force by law a clergyman of the English Church upon a community made up mainly of dissenters from that church, for at the time the Act was passed "there were scarcely six in the whole county who so much as inclined to the Church." About this time the disaffection and disputes concerning the boundary line and other matters, that had disturbed the towns of Rye and Bedford ever since

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their cession by Connecticut to New York in 1683, culminated in their open revolt and return to Connecticut. On the 19th of January, 1697, Rye and Bedford had applied to the General Court of Connecticut to be taken back under its control and were received. This high-handed act of secession seemed at one time likely to lead to serious disturbance and even bloodshed. The Assembly of New York resolved "to reduce the inhabitants who had made defection to their duty," and the Governor issued a proclamation warning them to return to their allegiance. The matter was finally referred to the Crown, and on March 29th, 1700, King William III. approved and confirmed the agreement of 1683 and 1684, whereby Rye and Bedford were included in New York. On the 10th of October following, the General Court at Hartford released Bedford and Rye from all allegiance. Quiet submission was made to this decision of the Crown, and, after a revolt of nearly four years, the people once more became subject to the laws of New York. It is not likely that, after the return of these towns, any further action would have been taken under the Act of 1693 to call a minister had it not been for the encouragement and aid of the English Society For the Propagation of the Gospel in Foreign Parts.

This Society was founded in 1701 through the persistent efforts of Dr. Bray, the active and successful Rector of an English parish. His first work was to interest his Bishop and others of wealth and liberality in the formation of a "Society For the Promotion of Christian Knowledge," who were to promote libraries for instructing the clergy as well as the laity in the principles and teachings of the Christian faith. Before his death he saw more than forty such libraries sent out to the American Colonies. In 1695 he had been commissioned by Compton, Bishop of London, to visit and report upon the condition of the church in America. The supervision of the Colonies had been assigned to the Bishop.

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of London because this city was at that time the commercial and financial centre of the country, and the Bishop had been a member of the original "Virginia Company." After an extended visit of five years he returned and published his "Memorial Upon the State of Religion in America." In this report he states that New York had one church, but there was room for two more. Profoundly interested in giving religious instruction to these colonists, who seemed to him utterly neglected, he finally succeeded in organizing in 1701 the first Missionary Society of the Protestant world, under the title of the "Society For Propagating the Gospel in Foreign Parts." Its charter ran as follows:

"William the Third, King of Great Britain and Ireland, defender of the faith, Greeting: Whereas, We are informed that in many of our plantations and colonies beyond the sea, belonging to our Kingdom of England, the provision for ministers is very mean, whereby there is a great lack of the administration of the Word and Sacraments, causing atheism to abound for the want of learned and orthodox ministers. We, therefore, empower these our right trusty subjects (enumerating a hundred of the noblest names in England, with the Archbishop of Canterbury), to constitute the Society For Propagating the Gospel." Great enthusiasm was awakened, large gifts were made by prominent men, and immediate efforts made to select and send out suitable missionaries to these new Colonies.

From the first report of the Society, issued in 1704, it appears "that since their incorporation, June 10th, 1701, they had appointed the Rev. Alexander Stuart missionary at Bedford, with a salary of 50 pounds per annum, besides the sums of 20 pounds and 15 pounds for books." The stipend seems small; but, considering the price of provisions at that time, it was equivalent to \$700 at the present day.

In 1702 the Rev. John Bartow, a graduate of Cambridge University, was appointed missionary to Rye parish, but on

OF SAINT MATTHEW'S CHURCH

his arrival he was settled at Westchester, at the earnest solicitation of Colonel Heathcote. On the 12th day of June, 1703, at a lawful town meeting, the precinct of Rye chose Colonel Caleb Heathcote and Justice Theall, Church Wardens, and Justice Purdy, Justice Mott, Captain Horton, Deliverance Brown, Hachaliah Brown, George Lane, Sr., Thomas Purdy, Thomas Disbrow, Isaac Denham and Samuel Lane, Vestrymen. Bedford was still represented by Deliverance Brown and Isaac Denham. Application to the Society for a missionary was doubtless made by the Wardens, for in 1704 the Rev. Thomas Pritchard was sent out to Rye parish. In his report to the Society, Nov. 1st, 1704, he writes: "I perceive by the account of the Society that one Mr. Stuart is recommended at Bedford, and 50 pounds allowed him, whereas Bedford is part of my parish as settled by an Act of Assembly, so that he cannot be inducted there."

It appears, therefore, that the Rev. Thomas Pritchard was the first Rector of Rye parish, which embraced the towns of Rye, Mamaroneck and Bedford. By the mandate of Governor Cornbury he was inducted into the Rectorship in April, 1704. In regard to the field in which he was to labor Colonel Heathcote writes: "The people of Westchester County are more generally English than they are in any county of the government, and although there is not at present above 2,000 souls in it, yet it contains a very great body of land and generally the best I have seen in any of these parts."

It was not long before the new Rector began to complain of the insufficiency of his salary. He was entitled to 50 pounds per annum from the Society and also 50 pounds to be collected by tax under the Act of 1693. He writes: "I can't make above 30 pounds per annum of the 50 pounds which is settled by an Act of Assembly, it being paid in corn and other country pay, as they call it, so that we are at great charge in paying for the carriage to New York in

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order to have it sold there, besides 12d. per pound that's allowed the collector, and a great part of the people are so very poor as to be incapacitated to pay their proportions."

The people not only pleaded poverty as an excuse for non-payment of the church rates, but openly refused to pay the church tax, for, as dissenters from this church, they could not see the justice of being forced by law to support it. In Bedford there was open opposition to the collection of this tax. Zachariah Roberts, of Bedford, a Justice of the Peace, was accused of "going to the inhabitants of the town to prevail with them to sign an instrument or writing, to oblige them not to pay the minister anything," and also of inducing the town to pass an act to the like effect.

About a year after his settlement in Rye, the Rev. Mr. Pritchard died, a fortunate occurrence for the parish, for his conduct had not been such as to conciliate those who were unfriendly to his mission. The Senior Warden reports "that he has during his stay totally ruined the interest of the church in the parish; his management is so strange and unaccountable that but barely to relate what that gentleman does not blush to do, looks more like malice than a true account of things."

He was succeeded by the Rev. George Muirson, a native of Scotland, who had been sent to this country in 1703 by the Society as a schoolmaster for Albany. After several years of successful work in this capacity he returned to England to be candidate for orders, strongly recommended by Lord Cornbury and the clergy of New York. He returned in 1705, having been ordained by the Bishop of London, and was appointed by Governor Cornbury to Rye. By the aid of Colonel Heathcote he persuaded the parish to build a stone church in Rye, as they had previously worshipped in the town house. By his godly life and forcible preaching of the Gospel he did much to retrieve that which his unfortunate predecessor had lost. "He had a very happy

OF SAINT MATTHEW'S CHURCH

way of delivery and made little use of his notes in preaching, which was extremely taking amongst the people, and for argument few of his years exceeded him."

Every fourth Sunday he preached at Bedford, but with apparently little success, for he found them "a very willful, stubborn people." He also undertook missionary work in Connecticut Colony, although the independents there had threatened him with prison and hard usage.

He was also interested in the condition of the Indians, and writes: "They are a decaying people. We have not now in all the parish twenty families; whereas, not many years ago, there were several hundreds. I have frequently conversed with some of them and been at their great meetings of pow-wowing, as they call it. I have taken some pains to teach them, but to no purpose, for they seem regardless of instruction, and when I have told them of the evil consequences of their hard drinking, etc., they replied that Englishmen do the same and that it is not so great a sin in an Indian as in an Englishman, because an Englishman's religion forbids it, but an Indian's does not." The ministry of Mr. Muirson in this parish was of short duration, on account of the fatigues and privations he underwent. He died Oct. 12th, 1708, but a little more than three years from his arrival. From the report to the Society we learn "he was a very industrious and successful missionary, and, had it pleased God to have preserved his life, would have been able to have given a wonderful account of his labors."

He was followed in October, 1709, by the Rev. Mr. Reynolds, but shortly after his arrival he was removed from his post and prohibited from preaching.

The Rev. Christopher Bridge was the next Rector of the parish, appointed as missionary by the Society in August, 1709, but not called by the Vestry until April, 1710. He had previously been settled in Boston as assistant minister of King's Chapel, but, on account of a misunderstanding

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between the Rector and himself, he had been transferred to Narragansett. In consequence of a disagreement there he was removed by the Society to Rye. He seems to have been sadly disturbed by the conduct of the Friends in his immediate vicinity. After repeated arguments with many of them, whom he speaks of as Ranting Quakers, he reports that he had great success in disputing with them, and tells of a certain preacher who had been convinced by his teachings and came sometimes to church.

The Society's abstracts for 1714 state that "he had reduced many, who were brought up in a very dissolute way of living and to total neglect of public worship, to a more sober conversation and a constant attendance on the worship of God, using his utmost endeavors to put a stop to many disorderly practices, which had prevailed among the people to the great reproach of religion." He died May 23d, 1719, and, from a notice which appeared in a Boston paper, we learn that "he was a religious and worthy man, a very good scholar, and a fine, grave preacher. His performances in the pulpit were solid, judicious and profitable; his conversation was agreeable and improving, and though a strict churchman in his principles, yet of great respect and charity to dissenters, and much esteemed by them." After his death three years elapsed before another Rector was appointed. For the first few months the Rev. Mr. Vesey, of New York, had charge of the church and appointed several clergymen to officiate in turn. One of these, the Rev. Mr. Poyer, writes to the Society that the congregation at Rye would receive him as their Rector if they would appoint him. Nothing resulted from this communication. In 1722 the Society, in answer to an urgent appeal from the Rev. John Thomas, of Hempstead, L. I., appointed the Rev. Henry Barclay as missionary to Rye, but in the meanwhile the Vestry had called the Rev. Robert Jenney, at that time chaplain of the fort in New York. In notifying the Society

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of their choice they state "that he is a person whose conversation, preaching and diligence in his holy functions we are all well acquainted and satisfied with. We are confident that his residence amongst us will effectually reconcile all our differences and heal all our breaches, occasioned by our being so long in want of a faithful and prudent Pastor to guide and instruct us."

By an order of Governor Burnet, June 7th, 1722, Rev. Robert Jenney was inducted as Rector. He reports that the affairs of the parish were in a deplorable condition, and that he would have to take legal measures to protect the rights of the church. "My parish," he writes, "is of a very large extent and contains a great deal of land well settled, besides a large wilderness, in which are some few settlements. There are three townships in it—Rye, Bedford and Mamaroneck—wherein there are some few settlements in the woods so dispersed that I have not yet been able to learn the number of inhabitants." In 1724 he further reports "that he officiates at Bedford and Northcastle eight times per annum and that his friends are so few that, were they all together, they would not make a large congregation."

In 1726, after a ministry of four years, during which he must have suffered many discouragements and hardships, he was removed by the Society to Hempstead, L. I. The Vestry immediately called as their Rector the Rev. James Wetmore, but in the meantime the Society had appointed the Rev. Thomas Colgan to Rye. On learning the action of the Vestry the Society at once revoked their appointment and confirmed the call of the Rev. Mr. Wetmore, and in June, 1726, by the order of Governor Burnet, he was instituted as Rector.

The Vestry, in thanking the Society for the ready approval of their selection, state "that their action is very much to the satisfaction of the whole parish, even those

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who are dissenters from our church. And now we are once more peacefully settled, we hope, by the blessing of God, to see religion revive among us, which by contentions and divisions is sunk to a very low ebb."

In his report to the Society in 1727 Mr. Wetmore writes that there were in the whole parish 340 persons upon whom the tax was levied, of whom 60 were in Bedford and 30 in Northcastle, a new settlement between Rye and Bedford, about six miles from Bedford. To accommodate the people of Bedford and Northcastle, he preached at the latter place once in about five weeks. At Bedford there were about eight or ten families of the Church.

In 1729 he reports that his congregation was considerably increased at Northcastle, a new settlement in the woods, where he officiated every fifth Sunday, and that the people of Bedford, who were the most rigid and severe of all, came very generally to church when he held service at Northcastle.

In 1735 he reports that, in addition to his stated service at Northcastle, he preached the first Wednesday in each month at Bedford.

His work in this part of his parish must have prospered, for in 1743 he asks the Society for an assistant who could labor at Bedford and Northcastle, where were 400 families, the inhabitants promising 30 pounds towards his support.

This request was seconded by the following letter to the Secretary of the Society:

"PROVINCE OF NEW YORK,
"BEDFORD, March 6th, 1774.

"REV. SIR.:

"The parish of Rye includes the large town of Rye, the town of Mamaroneck, the Manor of Scarsdale, and a precinct called White Plains, besides Bedford and Northcastle, in which two last places are near 400 families. Mr. Wet-

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more comes amongst us but once in two months, and very few of us can go to the parish church at Rye, many living twenty miles distant, and most of us twelve or fourteen miles, so that for the most part there is very little face of religion to be seen amongst us, and our children are apt to fall in with the customs of those amongst us that have little or no religion and spend the Lord's day in diversion and follies which we cannot prevent, though we much dislike. Mr. Wetmore, our minister, freely consents we should endeavor to procure another, as an assistant to him, and we are willing to contribute as far as we are able.

"Rev. Sir, your most obedient and humble servants,

"LEWIS McDONALD,

"DANIEL SMITH,

"ARTHUR SMITH."

The Society took no action in regard to this application until 1746, and then they appointed the Rev. Joseph Lamson as missionary to Bedford, Northcastle and Ridgefield. But after a ministry of a few months he abandoned the field and removed to the parish of Fairfield, Conn. The Rev. Mr. Wetmore, deprived of his assistant, and unable to secure a minister in his place, once more undertook the work, giving a monthly lecture at Northcastle in addition to his Sunday services, and encouraged by large congregations whenever he officiated.

In 1753 he reports "that his congregations at Rye, White Plains, Northcastle and Bedford are large and flourishing, and that the disposition of those that opposed the interest of the Church in those places seems changed for the better, and that there are some hopes of the people uniting with Northcastle towards supporting a minister to officiate alternately to them."

In 1759 he reports to the Society "that a very worthy person, a native of England, had taken a deep interest in the

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missionary work in the county and had made large contributions for the support of the Church." The person referred to was St. George Talbot. His name is intimately associated with the establishment of the Church of England in Westchester County. He was born at Dover, in the County of Kent, England, in 1662; was graduated at one of the universities about 1683, and came to this country in the early part of the eighteenth century. He was a Vestryman of Trinity Church, New York, from 1720 to 1724, and was elected a member of the Propagation Society in 1759. Living to the great age of 105 years, he devoted the latter part of his life to the noble cause of planting churches and supporting missionaries in portions of Westchester County, where the people were in almost heathen darkness. He died in 1767, leaving most of his property to religious objects. Through his exertions, and by his generous help, a church was erected in 1761 in the town of Northcastle on a plot of ground which had been given by Charles Haight in 1760. This was to accommodate the people of Bedford and Northcastle, who had been awakened to a livelier interest in the Church by the faithful ministry of their Rector, now well advanced in years. It was named St. George's, in honor of its pious and generous benefactor, and occupied the site where St. Mark's, Mount Kisco, now stands. The first intention had been to build the church about half a mile from the present site of St. Stephen's, Armonk, and a rock on the spot selected was marked by the letter C, but later it was decided to build six miles to the northward on the land given by Charles Haight. "It was a very decent church for public worship, forty feet by thirty, with galleries covered and closed with cedar." The Rev. Mr. Dibblee preached the opening sermon "to a most numerous congregation, the church not being able to contain the people." St. George Talbot was present. Rev. Mr. Dibblee was called upon to officiate because the Rev. Mr. Wetmore had

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died May 15th, 1760. For thirty-four years Mr. Wetmore had been Rector of the parish, contending with many difficulties and with much opposition, but his activity seems to have continued undiminished to the end of his life. "He was well versed in various parts of useful learning and had a thorough knowledge of our happy Constitution, both in Church and State, of which he was a staunch friend and an able advocate. In the important discharge of his ministerial office he was zealous, constant and unwearied."

For two years the parish was without a Rector. One writes in December, 1760: "Religion is at the lowest ebb in the county, and unless some zealous and discreet clergyman be appointed to these missions the very term of it will soon disappear."

From a letter of St. George Talbot, written to the Society in 1762, when he was 100 years of age, we learn that he had just completed a missionary tour through the northern part of the county and had found the state of religion deplorable enough, for, excepting Bedford, "the people were as sheep without a shepherd, a prey to various sectaries and enthusiastic lay-teachers."

In 1762 the Society appointed as missionary the Rev. Mr. Palmer, but the vestry had already called the Rev. Ebenezer Punderson, of New Haven, and in writing to the Secretary they express their surprise that the Society should have made any appointment before the Vestry had made application. After further correspondence, it was finally arranged that there should be an exchange, the Rev. Mr. Palmer going to New Haven and the Rev. Mr. Punderson taking the parish of Rye. In November, 1763, the latter was inducted as Rector by mandate from Governor Colden. For thirty years he had been engaged in the service of the Society, and during that time "he had by Divine goodness been enabled to perform Divine service every Sunday save one." It was his custom to preach two-thirds of the Sun-

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days at Rye and the other third at White Plains, North-castle and Bedford. At the age of sixty, and after a short ministry of two years in his new parish, he was called to another world. His death occurred Sept. 27th, 1764.

On the 2d of June, 1765, the Rev. Ephraim Avery, a graduate of Yale College, received from the Society an appointment as missionary at Rye. It was approved by the Vestry, and on the 9th of September, 1765, he was formally instituted by the order of Governor Colden.

In the year 1766 were heard the first mutterings of that terrible storm which subsequently burst upon the country. In that year the Rev. Mr. Avery writes: "It gives me a good deal of satisfaction to find my people in general much more calm with respect to the Stamp Act than the most of others; 'tis true they esteem the Act rather aggressive, but to resist the higher powers in a rebellious manner they think it not only unlawful but unchristian."

It is not a subject for surprise that the clergy were generally strong supporters of the government and opposed to every movement that recommended resistance. They were not only attached to the mother country by the ties of blood and kindred, but bound by the oath of allegiance, which they had taken when ordained.

We find, therefore, that a majority of the clergy of the Church of England were steadfast in their adherence to the land of their birth and consequently suffered the penalty of trying to oppose the current of a popular wave of tumultuous excitement, which would carry along everything in its violent course.

In a letter dated Oct. 31st, 1776, Mr. Inglis assures the Society "that all their missionaries, without excepting one, in New York, New Jersey, Connecticut, and, so far as he could learn, in the other New England Colonies, had proved themselves faithful, loyal subjects in those trying times and had to the utmost of their power opposed the spirit of dis-

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affection which had involved this continent in the greatest calamities, and although their joint endeavors could not prevent the rebellion, yet for some time they had considerably checked it. Amidst all the succeeding disorder and confusion they went on steadily with their duty in their sermons, confining themselves to the doctrine of the Gospel without touching on politics, using their influence to allay political heats and cherish a spirit of loyalty among the people. This conduct, however harmless, gave great offense. They were everywhere threatened, often reviled with the most opprobrious language and sometimes treated with brutal violence." Many were finally forced to leave their parishes, but some, however, made of sterner stuff, persisted in the performance of what they believed to be their duty. It is related by Dr. Hawks that in Virginia a clergyman, whose life had been threatened, was known to have ascended the pulpit with his pistols concealed in his coat, to be used, if necessary, for the protection and preservation of his life. The resolute minister was never interrupted; his home became the asylum of many of his persecuted brethren, as one of the surest places of safety, and, continuing in Virginia through the whole of the Revolutionary storm, he lived to become a good citizen of the infant republic and to see the Church of his affections rising from the dust.

The severe persecutions and privations to which the clergy were subjected proved fatal to several of them. Among those who lost their lives was the Rev. Mr. Avery, of Rye. From the report to the Society we learn that "he was murdered by the rebels in a most barbarous manner on the 3d of November, 1776, for refusing to pray for the Congress—his body having been shot through, his throat cut and his body thrown into the public highway."

The parish of Rye being thus left vacant by the death of the missionary, the Rev. Isaac Hunt, who had been lately ordained by the Lord Bishop of London as a missionary to

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Trinity Bay, Newfoundland, was, in March, 1777, appointed to Rye. It does not appear that he ever visited the mission to which he was sent. The whole county was desolated by marauders, and, being the middle ground between the hostile parties, it became the scene of frequent encounters and reckless pillaging. As Dr. Seabury reports in 1778: "The wretched state of my late mission at Westchester is beyond description, many of the inhabitant having removed to New York and Long Island, where they want many comforts of life, and those who have remained at home are continually plundered by bands of disorderly people." Churches were closed, religious services neglected, and the natural consequence was widespread scepticism in religion and looseness of morals in the community. After the termination of the war, measures were taken to re-establish Divine worship, where there was so much need of the wholesome and purifying influences of the Christian religion. The parish of Rye was reorganized, and on Sept. 5th, 1787, Rev. Richard Channing Moore was elected Rector. On the 19th of April, 1789, the few members of the Church who could be collected in the *northern* part of the county assembled and incorporated themselves as "The Trustees of the Protestant Episcopal Church in the Townships of Bedford and Northcastle."

Under a subsequent Act of the Legislature it became necessary to take new measures for incorporation, and, therefore, on the 25th of September, 1796, a meeting of the congregation was held in the old church at New Castle and a reorganization as "The Protestant Episcopal Church in the United Towns of Bedford and New Castle" was effected, to continue by the name of "St. George's Church." Charles Haight, of New Castle, and William Miller, of Bedford, were elected church Wardens; Samuel Raymond, Gabriel Smith, David Haight, James McDonald, Marmaduke Foster, Gilbert Martin, Nicholas Haight and Samuel Smith, Vestrymen. It appears from the records that the Rev. Theo-

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dosius Bartow was the minister in charge at the time of this election. As he was at this time the Rector of Trinity Church, New Rochelle, his attendance at this meeting was doubtless as a missionary to revive the work that had been so long neglected. The Vestry soon after organization took measures to restore the old church, which was sadly out of repair, for it had been used as a guardhouse and hospital during the war, and also to secure a legacy of 600 pounds that had been bequeathed to the congregation by St. George Talbot. His will had been proved in 1767, but the legacies had not been discharged, as "the heirs-at-law had left no method untried to defeat the purposes of the testator."

The will of St. George Talbot is here quoted to show the birthplace and age of the testator and also as an example of the quaint style in which such instruments were then drawn up :

"In the name of God, Amen, I, St. George Talbot, of the Town and Port of Dover in the Kingdom of Great Britain, now an inhabitant of the City of New York in America (was born y^e 25th day of July, 1662, now y^e 5th of August), I being in perfect health and sound memory, blessed be Almighty God, I do make this my last will and testament as followeth: First for my soul I do recommend it to Him whose due it is by a threefold right as my Creator who infused it into me, my Redeemer who freely ransomed it with His dearest Blood, my Sanctifier who assisteth me in greatest assaults and temptations, and my body to be interred in a plain pitch pine or oak coffin of its natural color. I did in the twenty-first year of my life devote myself to Celibacy of which I never repented notwithstanding I have had great temptations.

"Item. I have given for y^e use of promoteing true Religion in North Castle and Bedford in the County of Westchester in the Province of New York 600 pounds current money of New York which I delivered in trust under the patronage

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and for the use of the venerable Society and put into the hands of Col. Lewis McDonald of Bedford, Caleb Fowler, Wm. Ogden and Charles Haight of North Castle all in the said County and Province on y^e sixth day of June, 1759, when they gave their obligation Bond. My will is that the money shall be kept out at interest for ever for y^e benefit of the parishioners, Church Minister, Schoolmaster, Godly poor and needy for the time being in the behalf of y^e incorporated Honorable Society for y^e propagating of y^e Gospel and to be continued to them so long as they the Parishioners shall be counted worthy and to stand in need of the same and no longer, then it shall be in the trust of my ever living Heirs the venerable Society to move the same and apply the money to a place or places where they shall see it more needful and that shall stand in want of such charitable assistance."

The will makes the Society For Propagation of the Gospel residuary legatee, and appoints his well beloved friends, the Rev. Mr. Jeremiah Leaming, missionary to the Honorable Society, Rector of the Episcopal Church, of Norwalk, and Mr. John Livingston, of the City of New York, merchant, and Mrs. Rachel Gould, executors and executrix.

The will was executed May 11th, 1765, the testator being 103 years old. It was offered for probate May 28th, 1767, proved Nov. 20th, 1767, and John Livingston and Jeremiah Leaming appointed executors. It is recorded in the New York Surrogate's office, Liber 26, page 72.

At a Vestry meeting held Nov. 12th, 1796, at the house of Charles Haight, in New Castle, it was ordered that William Miller, Esq., be empowered to commence and carry on a suit against Philip J. Livingston for money left by St. George Talbot to the church at Bedford and New Castle. Peter Jay Munro and Alexander Hamilton were engaged to recover the money due the church. (In the box of papers

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belonging to St. Matthew's is a receipt of Peter Jay Munro for \$250 for his services and also one from Alexander Hamilton for \$25 as a retaining fee. This latter receipt was signed May 9th, 1804, about two months before he was shot by Aaron Burr. There is also a receipt of Chief Justice Jay for \$800 and interest which he had advanced for the purchase of the glebe.)

On March 3d, 1803, at a Vestry meeting at the home of Colonel Jesse Holly, in Bedford (now the hotel), Mr. Miller reported about \$2,500 had been recovered from Livingston. David Olmstead was appointed to buy the house and forty acres, occupied by Lemuel Light, for a glebe, for \$1,625.

On March 12th, 1803, at a meeting at the same place, Mr. Olmstead reported the purchase of the glebe from James Guion for \$1,625. William Miller and David Olmstead were authorized a committee to attend to details of transfer, etc., also "to take up with the Bishop the question of raising funds to make first payment for the glebe and for building a church on the glebe and to repair St. George's Church."

On March 28th Messrs. Miller and Olmstead reported their "failure to get a loan from the Bishop or Trinity." David Olmstead and Benjamin Isaacs were appointed a committee to lay off a piece of the glebe next the Baptist Meeting House necessary for the accommodation of the Baptist Society, and David Olmstead was authorized to give them a deed.

On Oct. 13th, 1803, Mr. McDonald reported having an order from Rev. Jeremiah Leaming (surviving executor of St. George Talbot) to pay the judgment. William Miller was authorized to collect the money from Mr. Peter Jay Munro.

In December, 1804, David Olmstead and Jonathan Guion were appointed a committee to report on necessary repairs to the glebe house, and David Olmstead, Gilbert Martin and

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Robert Carpenter were appointed a committee to examine and report on necessary repairs to the church at New Castle.

On March 11th, 1805, at a Vestry meeting at Colonel Jesse Holly's, Nathan Miller presented his final account of money recovered from Livingston, showing \$2,365.65 received, expenses \$552.83, leaving a balance of \$1,812.82. Of this balance \$1,705.64 was paid for the glebe, including interest charges. William Miller was directed "to try and recover a balance still due from Livingston."

On Dec. 9th, 1805, it was voted unanimously to build a dwelling house on the glebe as soon as money could be raised by subscription.

On Feb. 4th, 1807, the committee reported a plan for the church and estimate of cost, recommending brick as the material.

This same committee was authorized "to purchase land on which to set the church or to exchange part of the glebe for land for that purpose and to fix a proper site for the said church." It appears that the site selected for the church and rectory was a triangular piece of ground embracing 1.87 acres, which the Vestry bought from Nathan Clarke. The possession of this triangular piece and the subsequent sale of a strip of land to the Baptist Church made it possible to open a new road from the southern line of the glebe adjoining the land of the late Milton Robertson to the northern line adjoining the land of the late Horace Miller. The old road ran back of the Baptist Church sheds and east of the present rectory and through the depression in the graveyard to land of Horace Miller.

In 1804 the Vestry received a communication from Bishop Moore recommending the Rev. Mr. Strebeck as a suitable person to be their Rector. After due inquiry he was accordingly called to the Rectorship, with the understanding that he was to officiate in New Castle, Bedford, North Salem and Stephentown, or Somers. The call was accepted

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on certain conditions, one providing that he should be inducted as Rector, so that he might rightfully have a seat in the convention. After officiating about six months he resigned, as the Vestry had very decidedly expressed their unwillingness to have their Rector instituted. Their objections were stated at length in a letter to the Vestry of Trinity Church, New York, which very fully enters into the discussion of this question of induction as related to the laws and principles of the Church in this country. This letter was prepared by Governor John Jay, at the request of the Vestry, and was cordially approved and adopted by the Vestry. By it they declare that "this office of induction appeared to them to be liable to objections so manifest and so insuperable as that we never could consent to have a minister inducted into our church in that way."

The building committee—William Miller, David Olmstead and Peter A. Jay—were authorized to solicit subscriptions from residents of the town, the lower part of the County and the City of New York. As Peter A. Jay moved to New York the next year, he resigned from the committee, and Benjamin Isaacs was appointed in his place. Application was made to Trinity Church, New York, for a contribution from their large means. The appeal was courteously answered by the gift of \$500. In 1808 a seal for the church was adopted. In 1809 Nathan Felch, a candidate for orders, was engaged as a lay reader. After his ordination, which occurred a few months afterwards, he was called to the Rectorship. St. Matthew's church was completed this year, and as the building at New Castle was very much out of repair the Vestry determined to discontinue services there until means were provided for its restoration. From the diary of Bishop Benjamin Moore we learn that St. Matthew's Church was consecrated on Oct. 17th, 1810, and this is the event we commemorate today. Probably this was the last official act of the Bishop, for a few months later he was

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stricken with apoplexy and Dr. Hobart was elected Assistant Bishop of the Diocese. At the time of the consecration of this church the names of the Vestry were as follows:

Wardens—Benjamin Isaacs, Joshua Raymond.

Vestrymen—Jonathan Guion, Nicholas Haight, Platt Bennett, Samuel Raymond, Aaron Smith, David Haight, Launcelot G. McDonald, Philip Smith.

It should be mentioned that immediately on the consecration of the new church a silver Communion service (four pieces) was presented by Mrs. Banyer and Miss Jay (daughters of Governor John Jay) and a Prayer Book by Mrs. Ann Raymond. Suitable acknowledgment of the gifts is made in the records.

In 1810 the Rev. Mr. Felch reported to the Diocesan Convention "that the Episcopal Church in Bedford is in a very flourishing state; the congregation is numerous, respectable and devout; an attachment to all the rites and forms of the Church is continually increasing among them, and as this attachment increases, so veneration for and delight in sober, rational and scriptural piety and virtue increases." In 1813 the Rev. Mr. Felch resigned, and after several efforts to secure the services of a minister, George Weller, a candidate for orders, was engaged, in 1814, as lay reader. In 1816 he was ordained Deacon by Bishop Hobart. In his report to the Bishop he writes: "Since my ordination I have been engaged two-thirds of my time at Bedford and one-third at North Salem. During this time both congregations have been enlarged. With the increase of members I think there has been an increase of seriousness and devout attention to the ordinances of the Gospel."

In 1817 an application was made by the Trustees of the Baptist Church for the purchase from St. Matthew's Church of a strip of land containing three roods and thirty-six perches, to give them additional space for their church and the opening of a road. The Vestry consented to grant this

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application, and by order of the court they conveyed for \$100 this amount of land on condition "that the said Trustees shall cause a public road four rods wide to be laid out through the land conveyed and also that no dwelling house, store or workshop shall at any time hereafter be erected or maintained on any part of said land." The deed was dated Feb. 5th, 1817.

On May 10th, 1816, Mr. Godfrey Haines was appointed a committee "to sell the old frame of the church at New Castle and with the proceeds to build a stone fence around the burying ground at that place." It is related that the principal part of the frame of the church was used in the erection of a barn on the property of Hezekiah Raymond, a short distance from the present church of St. Mark's. This church, wholly independent of St. Matthew's, was organized through the earnest efforts of Dr. Harris, Rector of the church at White Plains, who secured most of the money for the construction of the building. It was incorporated Oct. 7th, 1850; the church was consecrated in 1852.

Rev. George Weller having resigned in 1817, in the following year Rev. Samuel Nichols was called for a limited time. The limited engagement with Rev. Mr. Nichols soon became a permanent one, and for many years he was the faithful, zealous minister of Christ among a people who appreciated his conduct as a Christian and his instruction as a teacher of the Gospel.

During his Rectorship occurred the death of Chief Justice Jay, who for many years had taken a deep interest in the welfare and activities of St. Matthew's and of the town. In 1801, after his retirement from public life, he had built the comfortable mansion on his large estate now in the possession of his descendants. He was unwilling to hold office even in the church, although the Vestry would frequently apply to him for advice in legal and church matters. On the 17th day of May, 1829, he passed into the presence of

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the Divine Master, whom he loved and served, richly deserving the eulogium pronounced by Daniel Webster: "When the spotless ermine of the Judicial robe fell on John Jay it touched nothing less spotless than itself."

A tablet to his memory has been recently placed in the church by his great grandson.

In the year 1838 the Rev. Alfred H. Partridge was engaged as an assistant, and on the resignation of Rev. Mr. Nichols, the succeeding year, he was called to the Rectorship. The Vestry at this time was as follows:

Wardens—Aaron Smith, Samuel Brown.

Vestrymen—William Jay, James Haight, Philip Smith, E. Derwin Brown, J. W. Husted, S. H. Miller, G. W. Miller, Caleb Haight.

In 1843 the Vestry room was added to the rear of the church.

In a parish so far removed from the exciting influences of the city and so little affected by the changes and fluctuations through which suburban places must pass, rapid growth in numbers could not be expected. A Pastor's work in a field like this is to be measured not so much by increase in numbers as by growth in grace among the members of the church. For sixteen years the Rev. Mr. Partridge did here the work of his Master, holding forth the word of truth and guiding the young and old into the way that leads to life. During his active ministry in this town he was largely instrumental in building St. Mary's Church at Middle Patent and St. John's at South Salem.

Called to a larger sphere of labor in Williamsburg, he reluctantly resigned his charge in 1855 and was immediately succeeded by the Rev. Edward B. Boggs. The Vestry who called him was constituted as follows: William Jay, Charles Raymond, Wardens; J. J. Banks, E. Derwin Brown, James Guion, G. W. Miller, Squire Barrett, Caleb Haight, J. W. Husted, William P. Woodcock, Vestrymen.

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In extending their call to their new Pastor the Vestry took occasion to write: "It is due to frankness to mention that certain circumstances have since determined our people not to consent to the institution of a Rector, and their past experience has given them no cause to regret their determination. Mr. Partridge now leaves us of his own accord and with the affectionate regards of the people, after having been with them seventeen years, and his predecessor, the Rev. Mr. Nichols, held the Rectorship of this parish for twenty-one years. We believe the connection between a Pastor and his people most likely to be cordial and profitable where it rests on their mutual consent and its continuance is not compulsory on either side."

The Rev. Mr. Boggs had charge of the parish for eleven years. The records show a steady growth in the membership of the church, but only the omniscient eye of God can measure the power and influence of the word of truth the earnest minister rightly divides. So many years of faithful instruction and friendly sympathy and intercourse with the members of his flock have left an impression which time cannot efface. The things that are seen are temporal, but the things that are not seen are eternal, and it is with these unseen things that the minister of the Gospel must deal. He sows the precious seed, but he cannot see where it finds lodgement. When it brings forth fruit he can thank God for giving the increase. In 1858, during the Rectorship of Rev. Mr. Boggs, Judge William Jay departed this life, for many years Senior Warden of this church, having also held the offices of Clerk and Treasurer—widely esteemed for his character as a Christian, for his knowledge and probity as a Judge and for his benevolence as a citizen. The Church records hold the resolutions passed by the Vestry.

At a meeting of the Vestry June 22d, 1866, I was called to the Rectorship of this church. The names of the Vestry

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were: Wardens, Charles Raymond, J. J. Banks; Vestrymen, William P. Woodcock, J. J. Cox, E. D. Brown, William Lockwood, J. W. Husted, Robert Bolton, Augustus Keeler and James H. Birdsall. They have all departed this life, but their places are filled by others equally loyal to the church and faithful to the Rector. The names of the present Vestry are on the tablet unveiled in the porch today. During the war which had closed in 1865 there had been disturbing differences in the church, but in a short time these disappeared, and my ministry here has been one of unruffled tranquillity and peaceful progress—our position in the community has been marked by an attachment to the simple service which satisfied those of old time and by an unwillingness to introduce novelties which often are very disturbing to devout worshippers and not always promotive of the spiritual life. This conservative spirit has, I think, been the cause of that quiet Christian tone that has characterized our Church. We have had no legal questions to provoke discussion; we have had no hotly contested elections to divide our people. We pray that God will graciously direct us in all our ways and further us with His continual help, and we purpose to continue to walk in the ways of peace.

In an address I made in 1891, when the congregation most kindly commemorated the twenty-fifth anniversary of my Rectorship, I gave a summary of the principal events that had occurred during those twenty-five years, from which I will select a few facts that seem worthy of remembrance.

In 1878 a bell was placed in the tower of the church; on the east side as it now hangs beneath a plain cross are the words of the first verse of the 148th Psalm:

Laudate Dominum de Coelis;
Laudate Eum in excelsis.

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On the west side the bell's name "Eloise" and underneath :

ST. MATTHEW'S CHURCH,
BEDFORD, N. Y.
1694-1878.

In 1885 repairs to the church were made and two windows opened in the galleries. The interior was also thoroughly renovated. After the completion of these repairs and improvements Mrs. A. E. Payne, mother-in-law of the Rector, presented the oak Communion Table and two Glastonbury chairs for the chancel; Miss Marble the silk Dossal over the pulpit; Miss Delia Marble the pulpit cloth; Mr. R. P. Lounsbery the carpets for the chancel and the body of the church; Miss Woodcock the new cushions for the pews, and Mrs. James R. Cowing the oak reading desk, in memory of her aunt, Mrs. Fisher.

In 1886 \$1,000 was given to the Rector by Mrs. A. N. Kellogg of New York, the widow of his life long friend, to be expended by him as he thought best for the church. At his request the Vestry granted him permission to place in the church the present stained glass windows. At the same time the Vestry granted permission to the Misses Owen to place in the church a tablet to the memory of their parents. In 1887 Mrs. J. J. Cox presented to the church the brass vase which is often on the Communion Table. In 1887 permission was given by the Vestry to the sisters of the Rector to build a porch to the Church and to erect on the Church a new belfry surmounted by a cross.

In 1890 an artistic cover to the font was presented by the late Mrs. George E. Molleson.

The principal events that have occurred since 1891 will now be given.

On the 7th day of March, 1892, our beloved Warden, William P. Woodcock (faithful unto death), departed this life. Appropriate resolutions were passed by the Vestry. In

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1893 a new organ was presented to the church by Miss Mary A. A. Woodcock in memory of her father, William P. Woodcock.

In April, 1893, a new chancel rail was given to the church by the Rector's family, in memory of Mrs. A. E. Payne, the mother-in-law of the Rector. On a brass plate inserted in the top of the railing are the words, "Sursum corda."

In 1894, after a long and painful illness, occurred the death of the Hon. John Jay, for many years a Warden of the Church, having held high offices under the Government and in the councils of the Church. A meeting of the Vestry was held at the Rectory on May 8th, 1894, at which suitable resolutions were passed.

In 1895 the members of the congregation placed in the church a tablet in memory of Eloise E. Luquer, the beloved wife of the Rector, who died April 22d, 1894. On the tablet are the words:

"'The spirit shall return unto God, who gave it.' This tablet is erected by her friends in the parish who would keep in remembrance her Christian faith, hope and charity and her unwearied interest in all good works."

In 1896 an important change was made under the new law in the mode of electing church Wardens and Vestrymen. Instead of electing annually the two Wardens and eight Vestrymen, the number of Vestrymen was enlarged by one, and now each year one Warden is elected for two years and three Vestrymen for three years.

In the same year Mrs. Akin gave the Rector a sum of money to be expended for a memorial of her brother, Philip S. Miller. An oak panel was placed over the entrance to the Church, on which are these words: "Pax intrantibus Salus exeuntibus."

In 1905 Miss Adelaide B. Baylis presented to the church the oak Hymn Board.

OF SAINT MATTHEW'S CHURCH

In April, 1906, death removed from our midst Benjamin I. Ambler, who had been Vestryman and Warden for thirty-six years. Suitable resolutions were entered in the records of the Church.

In the same year the Church lost another Warden, William H. Bates, who had also held the offices of Clerk and Treasurer. The Vestry passed appropriate resolutions, which are recorded in the minutes.

In July, 1908, the large barn on the glebe was totally destroyed by fire. It had been erected in 1882 in place of a very ancient building that may have been 100 years old! The Vestry decided to rebuild, and in two months the present commodious barn and outbuildings were erected and paid for by insurance money and the surplus in the treasury of the church.

In July, 1910, the granddaughters of the deceased Warden, William P. Woodcock, were granted permission to place in the church a tablet to his memory, and also another tablet to the memory of their aunt, Mary A. A. Woodcock, who had been for many years a devoted member of the Church, beloved for her many benefactions and highly esteemed for her Christian character.

There are gathered here today many descendants of those who belonged to this old Church years ago. Here their ancestors worshipped God and set forth His most worthy praise. Here they were fed with that spiritual food without which the soul loses all sense of heavenly things. Here they were led to that Good Shepherd who was to be their guide and stay as they entered the dark valley of death. We must consider that the knowledge of the Gospel is diffused not only by the preaching of the word which tells of Him who is the light of the world, but by the effulgence which beams from all who are trying to obey the commands of the Divine Master and to follow in the steps of His holy life. The vitality of the Church is manifested not so much

THE CENTENNIAL ANNIVERSARY

by the orthodoxy of its creed as by the Christlike character and conduct of its members.

This congregation is small in numbers and has a limited sphere of activity, but if every one in his vocation, however exalted, however humble, remembered the obligations of Christian Baptism and the solemn promises assumed at Confirmation, St. Matthew's Church might become a standing beacon to guide many out of darkness into the ways of light and peace, and also be a haven of rest for the weary and broken hearted, who are tempted to doubt God's love and question His mercy.

PRAYER

Almighty God, our Heavenly Father, "grant, we beseech Thee, that whosoever shall draw near to Thee in this place, to give Thee thanks for the benefits which they have received at Thy hands, to set forth Thy most worthy praise, to confess their sins unto Thee, and to ask such things as are requisite and necessary, as well for the body as the soul, may do it with such steadfastness of faith, and with such seriousness, affection, and devotion of mind, that Thou mayest accept their bounden duty and service, and vouchsafe to give whatever in Thy infinite wisdom Thou shalt see to be most expedient for them; all of which we beg for Jesus Christ's sake, our most blessed Lord and Saviour. AMEN."



OF SAINT MATTHEW'S CHURCH

APPENDIX II.

WARDENS OF ST. MATTHEW'S CHURCH, 1796-1910.

| | |
|--------------------------|----------------------|
| CHARLES HAIGHT..... | 1796-1799 |
| WILLIAM MILLER..... | 1796-1810 |
| GILBERT MARTIN..... | 1799-1803 |
| JAMES McDONALD..... | 1803-1808 |
| BENJAMIN ISAACS..... | 1808-1835 |
| JOSHUA RAYMOND..... | 1810-1812 |
| AARON SMITH..... | 1812-1845 |
| SAMUEL BROWN..... | 1835-1854 |
| JAMES HAIGHT..... | 1845-1846 |
| WILLIAM JAY..... | 1846-1858 |
| CHARLES RAYMOND..... | 1854-1874 |
| JOHN JAY..... | 1859-1862, 1875-1894 |
| E. DERWIN BROWN..... | 1862-1863 |
| JOHN J. BANKS..... | 1863-1876 |
| WILLIAM P. WOODCOCK..... | 1876-1891 |
| BENJAMIN I. AMBLER..... | 1892-1906 |
| WILLIAM H. BATES..... | 1895-1906 |
| CLARENCE WHITMAN..... | 1906- |
| WILLIAM JAY..... | 1906- |

THE CENTENNIAL ANNIVERSARY

APPENDIX III.

VESTRYMEN OF ST. MATTHEW'S CHURCH, 1796-1910.

| | |
|-----------------------|---|
| SAMUEL RAYMOND..... | 1796-1797 |
| GABRIEL SMITH | 1796-1803 |
| DAVID HAIGHT..... | 1796-1805, 1810-1811 |
| JAMES McDONALD..... | 1796-1797 |
| MARMADUKE FOSTER..... | 1796-1797 |
| GILBERT MARTIN..... | 1796-1797, 1798-1799, 1803-1806 |
| NICHOLAS HAIGHT..... | 1796-1799, 1805-1816 |
| SAMUEL SMITH..... | 1796-1801 |
| DAVID OLMSTEAD.... | 1797-1798, 1799-1808, 1812-1813, 1815-1816 |
| SUTTON CRAFT..... | 1797-1801 |
| ISAAC DEAN..... | 1797-1798 |
| CHARLES McDONALD..... | 1798-1804 |
| THOMAS CRAFT..... | 1798-1799 |
| HENRY MIRSE..... | 1799-1800 |
| JOSEPH GREEN..... | 1800-1803 |
| MOSES SMITH | 1800-1801, 1804-1808 |
| BENJAMIN ISAACS..... | 1800-1809 |
| WILLIAM GREEN..... | 1801-1802 |
| AARON SMITH..... | 1801-1804, 1810-1812 |
| WILLIAM CRAFT..... | 1802-1806 |
| ROBERT CARPENTER..... | 1803-1809 |
| JONATHAN GUION..... | 1804-1816 |
| JOSHUA RAYMOND.... | 1805-1810, 1814-1815, 1816-1838 |
| PETER A. JAY..... | 1806-1808 |
| PLATT BENNETT | 1808-1812 |
| JOTHAM SMITH..... | 1808-1809 |
| JOHN OLMSTED..... | 1808-1809 |

OF SAINT MATTHEW'S CHURCH

| | |
|----------------------------|--|
| SAMUEL RAYMOND, JR..... | 1809-1812, 1815-1817 |
| LAUNCELOT G. McDONALD..... | 1809-1811 |
| JAMES BANKS | 1809-1810, 1814-1815, 1817-1821 |
| CALEB HAIGHT..... | 1809-1810, 1829-1839, 1840-1845, 1851-1858 |
| PHILIP SMITH..... | 1810-1815, 1816-1817, 1835-1840, 1843-1844, 1846-1851 |
| WILLIAM JAY..... | 1811-1846 |
| GODFREY HAINES..... | 1811-1827 |
| SAMUEL H. MILLER.. | 1812-1824, 1827-1829, 1836-1844, 1845-1852 |
| JOHN JAY..... | 1815-1816 |
| HENRY MILLER..... | 1816-1826 |
| JOHN B. WHITLOCK..... | 1816-1836 |
| CHARLES RAYMOND.. | 1817-1821, 1840-1843, 1845-1854 |
| ALVAH GUION..... | 1821-1826 |
| SAMUEL BROWN..... | 1821-1835 |
| JAMES HAIGHT..... | 1824-1839, 1844-1845, 1846-1853 |
| MOSES MARSHALL..... | 1826-1835 |
| WILLIAM LITTLE..... | 1826-1835 |
| E. DERWIN BROWN.... | 1835-1840, 1844-1862, 1863-1884 |
| J. WILLIAM HUSTED..... | 1835-1839, 1840-1870 |
| GEORGE W. MILLER..... | 1838-1840, 1844-1862 |
| JOHN J. BANKS..... | 1839-1863 |
| DAVID OLMSTEAD..... | 1840-1844 |
| SIMEON WOOLSEY..... | 1840-1843 |
| WALTER KEELER..... | 1843-1844 |
| WILLIAM HARSELL..... | 1843-1846 |
| JAMES GUION..... | 1851-1858 |
| WILLIAM P. WOODCOCK..... | 1853-1876 |
| HENRY HAIGHT..... | 1854-1855 |
| SQUIRE BARRETT..... | 1855-1858 |
| JOHN J. MISSEOD..... | 1858-1860 |
| WILLIAM LOCKWOOD..... | 1858-1880 |
| BENJAMIN S. SMITH..... | 1858-1860 |

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| | |
|------------------------------|----------------------|
| ROBERT BOLTON..... | 1860-1869 |
| WILLIAM AUGUSTUS KEELER..... | 1860-1889 |
| JOHN J. COX..... | 1862-1867 |
| JAMES H. BIRDSALL..... | 1862-1886 |
| BENJAMIN I. AMBLER..... | 1867-1892 |
| JAMES M. BATES..... | 1869-1879 |
| WILLIAM H. SCHIEFFELIN..... | 1870-1875, 1892-1894 |
| PETER H. KNOX..... | 1875-1886 |
| HENRY E. PELLEW..... | 1876-1877, 1885-1892 |
| JAMES S. DAY..... | 1877-1879 |
| PLATT R. H. SAWYER..... | 1879-1885 |
| WILLIAM H. BATES..... | 1879-1895 |
| AUGUSTUS HOYT..... | 1880-1892 |
| JOHN B. DAY..... | 1884- |
| WILLIAM JAY..... | 1886-1887, 1895-1906 |
| WILLIAM P. HOCKLEY..... | 1886-1909 |
| RICHARD P. LOUNSBERY..... | 1887- |
| LEA M. LUQUER..... | 1889-1897 |
| ALFRED D. PARTRIDGE..... | 1892- |
| HENRY R. LOUNSBERY..... | 1892- |
| CLARENCE WHITMAN..... | 1894-1906 |
| G. EVANS BROWN..... | 1897-1904 |
| THATCHER T. P. LUQUER..... | 1897- |
| HALL B. WARING..... | 1904- |
| WILLIAM BAYLIS..... | 1907- |
| JAMES M. BATES..... | 1908- |
| HENRY M. HOWE..... | 1909- |



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